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The Athenian Mercury:

Saturday, *October* 14 1693.

Quest. 1. ONe that is in their Majesties Service, yet in a mean Condition, and in a small Station, and in no Hopes of being preferr'd, desires your Advice in the following difficulty: *There is a Female kind proposes a Question that has a considerable quantity of Money, that if so be he can really Love her Person as well as her Money, she would think her self mighty Happy, and rather than he should continue in the Service, she would disburst one half that she is worth; and if she could obtain his Discharge she would furnish him with all things necessary; if not obtain his Person and Discharge, she would certainly be a Dead Woman, and that in a short time, and the Grave will be her Everlasting Bed: He has taken it into Consideration, tho' with all her Money he cannot Love her, therefore desire your Advice, Whether to leave their Majesties Service, which he has so great an Inclination to serve, tho' in a very small Post, or to betake himself to that Female with all her Money?*

Answ. 'Tis hardly Honest to quit so *glorious* a Service, when there's so much Need of *more Men* to Engage in it: 'Tis *absolutely Dishoneſt* to take any Body's Money, without giving 'em some *valuable Consideration*; 'tis true, there's *Body* for *Body*, but without the *Heart* that's but a very *dull Business*. On the whole, it's plain, you ought not to sell your self to this *kind Female*, let her bid never so high for you, unless you cou'd make a *fair Bargain* on't, which you your self own you cannot. Besides, you don't know but you may have the worst on't as well as the Woman, and why mayn't a Private Centinel come to be a *General*, as well as a Priest to be Pope?

Quest. 2. *I have Loved and Courted a Gentlewoman above three Years, and she ever gave me kind Entertainment, and never refused my Company, but accepted of all Kindness from me; and when I proposed Marriage to her, she would tell me I was too young yet, and put me off with such slight Excuses, but still kept me Company, 'till of late she hath fallen off on the suddain, without any manner of Cause or Reason of Offence from me, denyes me her Company, will not suffer me to see her, nor speak to her, which makes me very Melancholly and Discontent: She professes a great deal of Religion and Christianity, but of late she acts like a Heathen to me, tho' I never gave her any Cause: Your speedy Advice in this Uneasie Condition is earnestly desired by your most Humble Servant?*

Answ. Wou'd you know the *Disease* or the *Remedy*? perhaps you are *poorer* than she is, or she has a *richer* or a more agreeable Person that offers; however, she has dealt not handsomly with you, to Entertain you so long, and Discard you at last — tho' these Accidents are so common in both *Sexes*, that 'tis in vain to *Complain* of 'em, or Reproach one another. For *Remedy*, Forget *her* as she does *you*, and in order to it, get *another Mistress* — and by good luck, the next *Querist* will fit you rarely, if you are not already *provided* of a better.

Quest. 3. *Gentlemen*, I was (not long since) Courted by a very sober young Man, and one that I think bears an honest Mind, but he had not come to me above two or three Months e're I was Courted by another, (who was newly come from Sea, and had got him some fine Cloaths, and was more genteel than the former) which so took my Fancy that I slighted the former, and desired him not to come in my Company, seeming to be displeased with him, (when truly I had no Cause) whereupon he very kindly told me, that rather than be a Hinderance to one he so well lov'd, he would stay away, and so wishing me a better, bid me Farewell; and now my Genteel Spark has left me, which makes me much repent that I ever put my former Lover off; and since my Friends have heard of it, they are very angry with me, and say, It was the worst Days-work that ever I did, which increases my Trouble, and I could (or rather do) heartily Wish that he would ask me the Question again which he asked me before (and he should never be deny'd for me;) but how to effect it I know not; *and therefore desire your Directions, as having try'd the utmost of my own Skill already, by coming as oft in his Company as I conveniently can, and likewise by my Carriage in his Company, as smiling on him, and using as many ways to express my Mind to him as my Modesty will allow of, sometimes telling him what is my Desire under the Similitude of a Dream, &c. yet all will not do; so now if you can give me such lawful Directions as I may by using them effect my Desire, you will much Oblige your Humble Servant? Pray let me not wait long for your Answer, but send it in the next* Mercury *if you can.*

Answ. Poor *Compassionable Creature!* Send but your *Marks* and *Name*, and that of this Hard harted *quondam* of yours, and we'll be sure to Publish yours at least in one of our Advertisements, with the dolefull Cause of your Complaint and sad Condition, and if that don't melt him, sure his Heart's as hard as an Oak, and you must despair of doing any good upon him — but we'll fit him for't, never question.

Quest. 4. *I had the Misfortune to have a young Gentleman fall in Love with me, to that Degree that he became DISTRACTED, and so dy'd: Now since I cou'd not Love him, tho' his Person and Estate were much finer than I cou'd expect, I can't be satisfy'd 'till you have pass'd your Judgment, Whether I have not a great deal to Answer for his Death? tho' the Truth is, as I never gave him any Encouragement to continue his Addresses, so neither did I much slight him, and yet since I've heard of his Death, I find my self extreamly dissatisfy'd — Pray give your Resolution as speedily as possible to your,* &c.

Answ. If 'twas only, from a *Natural Cruelty* or *Vanity* that you slighted the Gentleman's Passion, and were the unhappy Cause of his Distraction and Death, you are very Criminal, and ought severely to Repent it. If 'twas only out of a *Childish Folly* that you *refus'd* him, there's the less to answer for — If you found a Natural *unconquerable Aversion* and Antipathy against him in your Mind, as there certainly is in some Persons one towards another, you ought however to pity his *Fate*, as *Humanity* it self, much more the *softness* and *goodness* of your Sex requires you to do. Nor if things were only as you represent 'em, that you did not slight or affront him, and yet he wou'd Despair and Dye without any *Provocation*, 'twas his own fault and you are not at all Criminial in the Matter.

Quest. 5. I am a young Man, and very much addicted to a Vice which I assuredly know to be a great Offence against God, on Consideration of which I made a Vow, not to Commit the said Sin 'till such a time was expired, in hopes by such a Course I should in time leave it, before which time expired, I happened to see others Committing the said sin, at which time I Unhappily, though much against my Will, did Commit it, tho' I had no Inclination to it: Query, *Whether by this I have broke my Vow, and what I ought to do for the future to keep it better? in answering whereof you will Oblige,* &c.

Answ. First, you did *ill* to Promise not to Commit it *'till such a time*; whereas you should have resolv'd it for all your Life, which certainly was in your *Power*, by God's Grace, as to this *particular Sin*, (whatever it was in general) as well for your whole Life as for such a certain time; which appears more plainly by your

own

own Acknowledgment, that when you did Commit it, you only follow'd the Example of others; now *Example* can never *Neceſſitate* tho' it may ſtrongly *Incline* either to *good* or *evil* — For you are miſtaken when you ſay 'twas againſt your *Will* you did it, that being Impoſſible, tho' againſt your *Conſcience* it might be, and your firſt weak and over-power'd general *Judgment*, your laſt particular *Judgment*, being undoubtedly for it, ſince otherwiſe you had never done it: Whence it follows, that you have as much broken your Vow, as he has broken the 7*th*. Commandment who *Commits Adultery*. Our Advice on the whole is, that you heartily ask God Almight,'s Pardon for it, reſolving by his *Grace* never more to *Commit it*; that you Devoutly and Conſtantly attend his *Publick Service*, if poſſible *every Week-day*, at leaſt *twice* every *Lords-Day*, and alſo Receive *Weekly* the Holy Sacrament, not neglecting conſtant *Private Prayer*, *Morning* and *Evening*, which are the beſt Means (and thoſe We think, Infallible) to quiet your Mind, and to preſerve you for the future againſt the ſame *Temptation*.

"Queſt. 6. *I being a young Man, a Member of the Church of* England, *have for ſome time been a frequenter of the Sacrament of the Lords Supper, as it is Inſtituted in the Church of* England, *but having had ſeveral Diſputes with ſome of the Quakers, in which they pretend to prove by expreſs Scripture, that the outward Adminiſtration of this Sacrament, together with that of Baptiſm, was not intended by our Saviour, the which they affirm in a Book written by* Elizabeth Bathurſt, *a Quaker, Entituled,* Truth's Vindication, or a gentle ſtroak to wipe off the foul Aſperſions, falſe Accuſations and Miſrepreſentations, caſt upon the People called Quakers, *&c. This Book hath occaſioned ſome Doubts, therefore you are deſired to give an Anſwer as full as may be to the fifth Chapter of that Book, concerning the two Sacraments.*

This is a Copy which I ſent you ſome time ſince, but having had no Anſwer to it, I believe you did not receive it. To be well Inſtructed in theſe Points of Religion is a thing highly Neceſſary, therefore have the leſs Reaſon to doubt of your Anſwering it at your next Opportunity? if you can do it the next Mercury, *you will the more Oblige,* Gentlemen, *your Humble Servant.*

If you cannot get the Book, pray give Direction in the next Mercury *where I may ſend the Book.*

Anſw. We wou'd not willingly engage in *Controverſie* at a time when all *Engliſh-men* ſhou'd be moſt cloſely *United:* However, this being a Matter of ſuch great Concern, We can't refuſe the Anſwering it: But yet we ſhall endeavour to manage it ſo, that thoſe who are of a different Mind from us, and *all Chriſtians*, in this *Controverſie*, may yet have no juſt Reaſon to Blame us, and expect the ſame fair Treatment from them. But that we may not be found Fault with, as formerly, for diſliking their Opinions without knowing them, We muſt deſire the Queriſt to ſend the Book he mentions, to our Bookſeller, and after we have read it, We Promiſe either to Anſwer the Argument (if there's any) or Change our Opinion, though We don't much doubt but 'twill be the *former* rather than the *latter*. In the mean time 'twou'd alſo be very Convenient for the Queriſt to let us know which are the Chief Doubts that this *Book* has rais'd in him, to which We Promiſe to have a particular Regard in our Anſwer, which ſhall be in a few *Mercuries* after We have received what We here deſire.

Advertiſements.

THe *French* Book of Martyrs: Or, *Hiſtory of the Famous Edict of* Nants; Containing an Account of all the PERSECUTIONS which in *France* have befallen thoſe Proteſtants, who for theſe laſt *Fourſcore and Ten Years* have lived in that Kingdom, under the Reigns of *Henry* 3. *Henry* 4. *Lewis* 13. and *Lewis* 14. Faithfully Extracted from all the *Publick and Secret Memoirs* that could poſſibly be procured by that Learned and Eminent Divine, Mounſieur *Benoit*. To Compleat this Elaborate Work, (*which has already born a Second Impreſſion in* Holland) the Reverend Author had not only great Aſſiſtance from remote Parts, but had alſo the Help of many Curious Perſons in his Neighbourhood, Publick and Private Libraries, the *Cabinets* and Studies of the more Exacter ſort, where *Fugitive Pieces* ſecure themſelves, the ſeveral *Manuſcripts* of the Learned and Ingenious Mounſieur *Teſſereau*, which he left at his Death; with many other Helps, which will beſt appear in the Work it ſelf. This Work was Printed firſt in *French*, by the Authority of the States of *Holland* and *Weſt-friezland*, and is now Tranſlated into *Engliſh*.

With her Majeſties Royal Privilege.

Printed for *John Dunton* at the *Raven* in the *Poultrey*.

ELixir magnum Stomachicum: Or, the great Cordial Elixir for the Stomach; *of a delicate Flavour, and pleaſant bitteriſh Taſte: Not Purging, but Cordial only; to be drank at any time, (but eſpecially in a Morning) in any Liquor, as Ale, Tea, Mum, Canary, White-Wine, A Dram of Brandy,* &c. *It makes the beſt Purl in the World in Ale, and in Canary, Tea,* &c. *very pleaſant and wholſome, far exceeding Purl made of Wormwood, which (being ſo hot and drying) hurts the Sight, and drys the Blood very much: This having the Quinteſcence of all the Ingredients of the bitter Draught in it, and many other excellent Stomachicks and Antiſcorbuticks brought into a ſmall quantity, as that* 30 *or* 40 *Drops is a Doſe; you may make it at your pleaſure in a Glaſs of White-Wine, Tea, or other Liquor; it procures a good Appetite, helps Digeſtion, expels all Wind, Strengthens the Stomach, purifies the Blood, and deſtroys the Scurvy, with many other Virtues mentioned in the Bills given with it; but theſe ſix things (eſpecially) it does beyond belief, without you experience it.* Price One Shilling each Bottle.

It is to be Sold by Mr. John Dunton *at the* Raven *in the* Poultrey; *and at theſe* Coffee-houſes, *Viz.* Symonds-Inn *in* Chancery-Lane, *at* Vigure's *in the* Old Pallace-Yard, Weſtminſter, Victualling-Office *at* Tower-Hill, Man's *at* Charing-Croſs, Eſſex *at* Whitechappel, North's *in* King-ſtreet *by* Guild-Hall, Richard's *at* Temple-bar, Smythers *in* Thames-ſtreet, Will's *in* Covent Garden, Blacketts *at* Spittle-fields, Wells *at the Poſtern in* Aldermanbury, John's *in* Fuller's Rents, Buckeridge's *without* Alderſgate, Hamet's *on* London-bridge, Brown's *at* Wapping Old-ſtairs, John's *by the* Kings-bench, Jonathan's *in* Exchange Alley, Smith's at Lambeth, *by the Church*, Cleve's *at* Greenwich, *by the Church*; *by Mr.* Tho. Collet. *Jun. near the* Hermitage, *Tobacconiſt*; *Mr.* Leavinſton, *Fruiterer at the* Royal Exchange, *and* Tho. Howkins *in* George-yard *in* Lombard-ſtreet; *the Author having appointed him, only (beſide himſelf) to Sell it Wholeſale, any Perſon wanting it to Diſpoſe of or Sell again, may be there furniſhed.*

AT a Cutler's Shop over againſt the *Mermaid* Tavern in *Cornhill*, is ſold an Infallible Cure for an Ague: If any Perſon tries it, and it proves ineffectual, their Money ſhall be return'd.

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